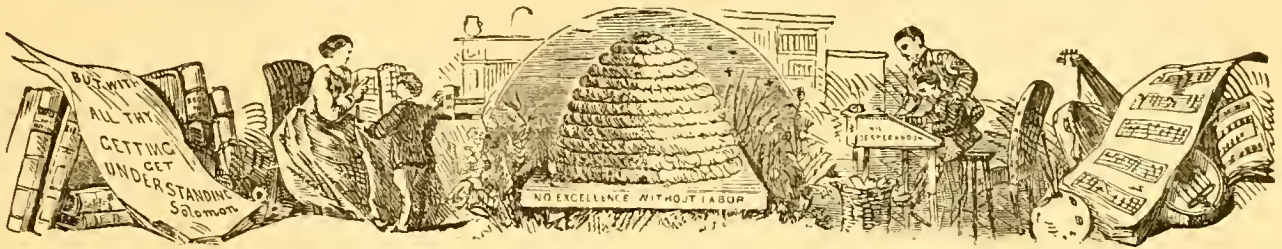


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XII.

SALT LAKE CITY, MAY 1, 1877.

NO. 2.

WRITING ON THE WALL.

OUR little readers doubtless remember reading the history of Daniel, who was carried captive into Babylon. He was remarkable when young for refusing to eat of the king's meat, preferring to eat coarser food which he thought to be more wholesome, and, as you remember, he grew up to be a very wise man. God gave him revelations and great wisdom, and he became a favorite with the rulers of that land.

vessels was to add glory to the feast, and, by drinking out of them, grandly their vanity. They did not believe in the God of Israel, but in their drunkenness praised the gods of gold, of silver, of brass, of iron, of wood, and of stone, which they had in their own midst, which were the work of their own hands and the hands of their fathers; for these Babylonians were idolaters. Notwithstanding the power of God



After Nebuchadnezzar's death, Belshazzar became king. He was a wicked man. On one occasion he made a grand feast to a thousand of his lords, and it is said he drank wine before the thousand. The party consisted of the king, his princes, his wives and his concubines.

After he had drunk wine, and in all probability became intoxicated, he commanded his servants to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the Temple at Jerusalem. His object in using these

which was shown forth through the prophet Daniel, they did not believe in the God of Heaven whom he worshiped. They probably thought he was a man who had more knowledge than some others of their wise men, but would give no credit to the priesthood which he had nor to the God whom he worshiped. Those people believed in magicians and sorcerers and astrologers, men who were very like the spiritualists of these days, who obtained knowledge, or pretended to obtain it, from various sources which they declared to be

supernatural. Some of them consulted the stars, and from their position thought they could foretell future events, and sought also by magical influences to obtain true revelation.

When Daniel was able to reveal events of which they could give no interpretation they supposed that he knew some of the principles of magic or the method of foretelling that they did not know, and that he was therefore wiser than they on that account; but they would not admit that he worshipped the God of Heaven who revealeth unto His servants all secrets necessary for them to know.

While Belshazzar and his lords were feasting and rejoicing a strange thing happened. In the engraving which we give you this week you see a representation of it. The fingers of a man's hand were seen writing upon the plaster of the wall of the king's palace. The king's attention was drawn to it, and he saw the part of the hand that wrote. This was a most astonishing event, and it affected the king so greatly that he was almost overpowered. He trembled so much that his knees smote one against the other and his strength left him. No doubt he was suddenly sobered.

As soon as he recovered his voice, he cried aloud to his servants to bring in the astrologers and the soothsayers, for these were the men whom he consulted when anything of a hidden or strange character occurred that required explaining. When they were assembled, he promised the one who would explain to him what this meant, to clothe him with scarlet and give him a chain of gold to hang around his neck, and to make him third ruler in his kingdom.

In some countries certain classes are not allowed to wear clothing of a certain color. Scarlet was doubtless an emblem of dignity in Babylon, and when the king promised clothing of this color to whoever should interpret this writing, he meant to make him one of the dignitaries of the kingdom and to give him a privilege very few had. Of course the wise men of Babylon were anxious to gratify the king. They were not only anxious to show their wisdom but to attain to the honor which he had promised; it was, however, of no use; they did not have the wisdom nor the knowledge necessary to interpret this writing that remained on the wall. Their failure troubled the king still more. He was confident that there was some important meaning connected with this strange event. Neither he nor his wise men had ever heard of such a thing before.

It seems that the queen knew something about Daniel, and she came into the banquet house when she heard of the failure of the wise men, and told the king that he need not be troubled nor astonished, for there was a man in his kingdom that could show him the interpretation of the writing. She said to Belshazzar that in this man there was the spirit of the Holy Gods, and that in the days of the king's father, light, understanding and wisdom, like the wisdom of the gods, was found in him, and therefore the king's father had made him master of the magicians, astrologers and soothsayers. She said that he had an excellent spirit and knowledge and understanding, and that he could interpret dreams, that he could explain hard sentences, that he could dissolve all doubts, and that she would advise him to call Daniel and let him explain the meaning of this strange writing.

Acting upon her suggestion, the king sent for Daniel, and, after inquiring whether he was the man he wanted, he told him he had heard that the spirit of the gods was in him, and that he possessed light and understanding and counsel and wisdom. He also told him that he had inquired of his wise

men and astrologers whether they could read this writing and give him the interpretation thereof, and they had failed. He told Daniel that he would give him the same reward he had offered the wise men if he would interpret the writing on the wall. He would clothe him with scarlet and put a chain of gold about his neck, and make him the third ruler in the kingdom. Daniel, however, did not want the goods of the king. He told him he could keep his goods, and give what reward he wished to others; and he added, "I will read the writing unto the king, and make known unto him the interpretation." He then proceeded to give the king a recital of that which the Lord had done for Nebuchadnezzar, his father: how He had raised him up, given him majesty and glory and honor; caused nations to tremble and fear because of him and how much power He had placed in his hands. He told him of the hardness and pride of his father's heart, that God was displeased thereat, had driven him from his throne, and sent him forth among the beasts of the field, where he was fed with grass like oxen, and his body was wet with the dew of heaven. The Lord had thus punished him till he was completely humbled, and knew that God ruled in the earth. He then proceeded to relate to Belshazzar what *he* had done. How proud he had been, and lifted up, although he knew that which God had done to his father: and that upon the occasion of this feast, he had lifted himself up against the God of Heaven, and had drank wine in company with his princes, his wives and concubines out of the vessels of the Lord's House. He told him that he had praised the gods made by the hands of men, which could not see, neither hear, nor know, and that because of all these things the Lord had sent a part of a hand, and this writing, the writing on the wall, was written. He told him that the writing was "*Mene, Mene, Tekel, Upharsin.*" He then gave him the interpretation of those words. You find them in the fifth chapter of Daniel. They were to the effect that his kingdom was finished, that he was weighed in the balances and was found wanting, and that his kingdom should be given to the Medes and Persians.

It seems that the king and those who were with him believed that Daniel had given him the correct interpretation, for they clothed him with scarlet, gave him a chain of gold, and proclaimed that he should be the third ruler in the kingdom. But that night the king was slain, and the Medes and Persians conquered the kingdom, and Darius, who was a Mede, became king.

J. R.

DRUNKENNESS—When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person: everything is sunk by this predominant and brutal appetite. In how many instances do we see men who have begun life with the brightest prospects before them, and who have closed it without one ray of comfort and consolation. Young men, with good fortunes, good talent, good tempers, good hearts, and sound constitutions, only by being drawn into the vortex of the drunkard, have become by degrees the most loathsome and despicable of mankind. In the house of the drunkard there is no happiness for any one. All is uncertainty and anxiety. He is not the same man for any one day at a time. No one knows of his outgoings or his incomings. That which he swallows for what he calls pleasure brings pain, as surely as the night brings the morning. Poverty and misery are in the train.

To the Centennial Exhibition, WITH JOTTINGS BY THE WAY.

BY C. R. S.

(Continued.)

THE Chinese exhibit is of a similar character to the Japanese, only more elaborate in many articles—porcelain, china ware, carved woods and ivory, models of pagodas, silks, fire arms and implements of warfare. The fruits, flowers, vegetables, models of buildings, plaster figures, representing the types of humanity, birds, toys and the numerous objects that pertain to the oldest nation on the globe, were presented to the American public in great profusion. Great interest is taken in everything from China and Japan by western people. Almost all of their odd-shaped urns, vases, figures, etc., were sold, or were so labeled.

Australia comes with an immense display. The four colonies—Victoria, New South Wales, South Australia and Queensland are embodied in the exhibit of our antipodes. The facsimiles, or copies of the largest nuggets found in their gold mines are larger than any found in America. The display of wheat, barley and other grains was of the very first rank as to excellence, as were also the blankets, shawls, cordage, wines, saddles, leather-work, furniture, stained glass, glue paper, stuffed animals, birds, crackers; also potted meats, canned fruits, etc. Among the curiosities was the Lord's prayer in fifty different systems of short-hand as old as that used by Cicero, fifty years B. C.

Mr. Holterman, of Sydney, had photographs six feet long and four feet high, representing almost all of the towns, mountains, bays, coast scenes, tropical foliage and scenery of the country. In looking at the views and the articles on exhibition a person could get an idea of the country, better than could be obtained in any other way than going there.

It would almost be an impossibility to describe the different articles of American manufacture. Suffice it to say that nothing was lacking to demonstrate to the rest of mankind the great excellence of the productions of our own country. In furniture, silverware, pottery, etc., the American exhibits were a surprise to foreigners, whose ideas of America are connected with log huts, Indians and border ruffians. They were unprepared for the vastness and thoroughness of American enterprise.

In machinery the land of Washington was entirely ahead of the foreign exhibits. When the commissioners appointed by the Swiss government to inquire into the character of watch-making in this country had finished their investigations, they were astounded that a branch of trade that had sprung into existence only a few years ago should be so complete and so far ahead of older countries. For instance; in the display made by Appleton Tracy & Co., of American watches, the workman was ordered to take ten watches apart, mix up all the parts, and put them together again without regard to their former arrangement. The watches were then tested and found to vary but a few seconds, with the disadvantage of never being regulated. The Swiss commissioners declared that watches of their make could not be served in that way. As a further test they took a watch of the fifth grade that had not been adjusted, took it with them to Switzerland, and found that it had not varied but a few minutes on the trip. They had to acknowledge that the Americans had entirely beaten

them. This is only one item that shows the originality and development in ingenuity in a land that as yet has not old-beaten tracks in the manufacturing arts.

Before leaving the main building we will glance at the education exhibits of different countries, that were tastefully arranged in a somewhat obscure part. Most of the nations I have mentioned before had the methods and appliances used in their countries for training the young idea.

To show that the matter of education is not forgotten in so-called barbaric nations, I need only point to the fact that all the Chinamen that visit our shores, wash our skirts and live in miserable hovels, are able to read and write, which is more than can be said of English-speaking people.

Japan, Sweden, Norway, the Sandwich Islands, and even Egypt came with specimens of the advancement that is creeping into old, crumbling monarchies that a little brush of war would wipe out forever. In most of the countries named, education is compulsory and under the direct control of the government. No child, for instance, in Switzerland between the ages of five and eight years is allowed to stay away from school. Military drill is also incorporated with their education. All the school rooms are made as attractive as possible with pictures, models and specimens of natural objects. In Sweden the education in the morning is confined to books, in the afternoon to trades and industrial pursuits. The boys may learn any trade they choose. The girls are taught those occupations that render them useful in after life.

In this matter it can be seen that we have something to learn from every nation. I am compelled to hope that the day may come when all that is practicable and of real advantage in the education of youth, as shown by other people in distant lands, may be adopted in our mountain home.

Leaving the main building, with its teeming thousands of untold wonder, I visited Photographic Hall and gave it a thorough examination. The question will arise, which country had the best exhibit. I will answer by saying that no one nation was good in everything. I am sustained in the statement I am about to make by the testimony of better judges than myself. In landscape photography England was far ahead of the world. The very best specimens came from a Mr. Payne Jennings, of Dublin, Ireland. A Mr. Bedford had some enormous photographs of old trees that eclipsed all other enlargements from small plates. Other countries sent creditable specimens but none that equalled the specimens offered by Great Britain. In portrait photography America leads the van. It is true that Germany, Russia and other old countries sent some really fine work, but none that eclipsed American production, from the small photo in the locket to others eight feet high. Bradley and Rulofson of San Francisco had the very fine-t photograph in crayon of a handsome lady. Ryder of Cleveland had photographed, many of the uncomely and coarse specimens of human nature found among the poorest and most degraded of humanity, with a truthfulness and beauty that put all the pictures of handsome men and women into the shade.

The most obscure peoples and nations sent specimens. Of late the Chinese and Japanese begin to practice the photographic art. From the interior towns of South America came some poor specimens, but they served to gave one an insight into remote and out-of-the-way places.

All of the improvements and different branches of the art were on exhibition but as these are matters that few take interest in we will bid adieu to Photographic Hall.

(To be Continued.)

CHILDISH WISHES.

FREQUENTLY do we hear little children giving vent to their busy minds in words that would convey to the listener the impression that they are not satisfied with their condition and surroundings. This is owing to their youth and lack of experience; but as age accumulates and experience is gained, they will learn how thoughtful our Heavenly Father is in providing comfortable homes, kind fathers, mothers and friends to look after and provide for the wants of little children, not only for the present but their future happiness. Then how good and grateful they ought to be; but sometimes when a little boy is asked by his mamma, who is very busy, to get a pail of water, cut a little wood or run on an errand, he angrily turns to do the bidding, and earnestly wishes he was a horse or colt, that he might run away, thereby avoiding the small duties asked of him by his indulgent mother; for he thinks all a horse has to do is to eat nice grass, go when and where he pleases, and stand up or lie down as he may choose. Little does he know of the many trials the horse has to undergo; he may fall into the hands of a hard master who will ill-use him, he may be beaten, poorly fed, and worked very hard. If left out to graze through the winter, many times he is seen pawing the snow in search of a few blades of grass or herbs to keep him alive. He is exposed to storms of snow and rain, no shelter at night, no one to feed or speak a kind word. While such is the case with some horses, others find pleasant homes and kind friends, and by their willingness to work show their gratitude.

We will now look at a window of a school room, where a little girl is watching a bright-colored bird hopping from twig to twig, singing its merriest song. The bird, so free and beautiful, excites her envy. Mechanically she wishes she was a bird, too, to bask in the sunshine or repose in the shade as her fancy led her, bidding adieu to school room, books and hard study. The picture she paints is a pretty one, and a smile of happiness ripples over her childish face. She does not realize that the poor bird has no shelter when the rain is pouring down, except that of a bush or tree, but sits there with its feathers all wet and drooping, its head bowed down as if some sorrow had overtaken it, the storm and cold preventing it from going in search of seeds or worms, while it thinks of the good dinners it has had in the past; and that a snow-storm may come on when the poor bird may remain many hours without food, while the ground and seeds are all covered with snow, wishing for some one or something to give it a few seeds or crumbs to keep hunger away.

We will now leave the little girl at the window, and take a peep into a dingy cellar where there is a little girl with clothes grim and tattered. She is busy scrubbing a dilapidated floor; her little hands are red and soiled, as they fly from the pail to the floor, each time carrying a brush filled with water, which is sent flying in every direction. Suddenly she rises to a kneeling position, at the same time letting her little arms and hands hang idly by her side, still holding the brush. See, her mouth opens suddenly, with a meaning shake of the head, when in a sharp key, she gives vent to the wish that she was "a canary, parrot, or even a lap-dog; then," she says, "some fine lady would love, feed and caress me; but as it is, it is nothing but light fires, dust, cook, carry coal, water, run errands, tend baby and scrub from morning till night, cooped up all day, excepting Sundays and evenings, while other girls can play as much as they like," and here she commenced to cry.

She does not know the ills the canary, parrot and lap-dog are subject to, through over-feeding and little exercise; if a moment's slight occurs it causes them to be angry and despondent, which is a species of ingratitude, while the dogs that are permitted to have a reasonable amount of food and exercise are healthy and happy, for it is the same with men and women who live in ease and idleness, they are never without imaginary ills and troubles.

J.

EARLY EXPERIENCE OF AN ELDER

BY D. M. S.

I WAS born in the town of Irvine, Ayrshire, Scotland, on the 8th day of March, 1826. My parents were poor, but honest. My father died when I was an infant, and my mother removed after his death to Paisley, Renfrewshire, where she died when I was nine years old, leaving me in the world without home, friends or scholastic education.

My mother had taught me to read and to be good, for which I shall ever revere her memory. The moral lessons she gave me left a lasting impression on my young mind and saved me in the hour of temptation from being overcome of evil.

Oh! how thankful the children of the Saints should be to their Father in Heaven for the blessings they enjoy! Born in the kingdom of God, heirs to the priesthood, guided by it and their parents in the paths of truth and virtue, they have the training for, and opportunities to fill honorable positions in the society of the just, who are preparing for the coming of Jesus. Contrast their condition with that of thousands of children in the world who are going the downward road to destruction! Their parents and teachers are ignorant of the ways of the Lord and cannot teach them how to walk in His paths.

I appreciate the blessings our children enjoy the more highly because of my being deprived of them in youth. I had to work for a living from the time my mother died; but I can testify to all, that where there is a will to improve, there is a way to learn; for God helps those of His children who are willing and obedient. Something divine ever whispered to me to be good and useful, and prompted me to adopt a system of self-education.

I commenced by learning to write and cipher on the flag sidewalk with a slate pencil, and often called other boys from their play to set me a copy. Thus, in the street, I commenced my education, and I have continued to glean knowledge from men and books, from travel and experience up to the present time. I am ignorant yet; but, by the help of God, through His Holy Spirit, which the Saints can all enjoy, I have resolved to go on learning until I become proficient in every good word and work.

My desire to learn caused me to associate with good boys, who took me to Sunday school and church, where I tried to learn to serve God aright. My catechism and teachers, however, explained Him away and made Him a myth, or a being "without body, parts or passions." This conflicted, in my mind, with the God of the Bible, who made man in His own image. The more I tried to learn the relation I sustained to God, the more the subject became involved in mystery. But I learned many good precepts, which kept me from associating with the wicked.

I can truthfully say to all my young brethren and sisters that those who treasure up good in their youth will be happy in old age; but "the way of the transgressor is hard," both here and hereafter.

When I was sixteen years of age I began seriously to think of joining a church, and asked the Lord in prayer to direct me aright. In a dream I was shown a great, high building which was full of windows; but, so far as I could see, there was no door. Great multitudes of people were passing in and out at the open windows, in a confused manner, like ants when their nest is disturbed. I felt a curiosity to see the inside of the building, but did not like to enter by the window, and was looking for a door when I met a man who seemed to know my intentions. He said, "Follow me, young man, and I will show you the interior of the building." He led the way by a little wicket in the basement. All was darkness; but he lit a small lamp which he held in his hand, by the light of which I saw that the building had no foundation, but rested on posts set in the ground which were rotten and might give way at any moment. I mentioned this to my guide, who said: "the building must needs fall; but those ignorant worshipers you saw above do not know it, nor would they believe it, even though an angel from heaven should tell them." After passing through a labyrinth of rooms we ascended a stairway, rotten and crumbling in decay, and I felt relief upon reaching the top. There were people I thought of all nationalities passing to and fro through the building; and, up there, the building seemed massive, grand and durable. We passed through a great number of halls with rooms on either side, where my guide said the people worshiped "the unknown god." "Come," said he, "and I will show you," entering at the same time a spacious hall, richly decorated, and seated like a church, which was filled with worshipers who seemed mesmerized by a man who was addressing them from a pulpit. He did not speak audibly, but went through motions like an actor in a pantomime. The people seemed to have no mind of their own; but were under the influence of the man in the pulpit, and nodded assent to every gesture. They were ignorant of the danger to which they were exposed in that great building without foundation. Yet I knew it must needs fall, and it would crush them to death in its ruins. Being moved with fear for their safety, I was about to warn them to flee, when my guide whispered in my ear, "Save yourself; you are not yet called to save this great apostate church of the devil."

This announcement startled me, and I awoke to find it but a dream. It left a lasting impression, however, upon my mind that it was a warning from God to keep me from joining, as I had intended to do, the Presbyterian church. My mother, still dear to me in death, had belonged to that church, and, when an infant, she had taken me there to be sprinkled; so I thought it my duty to become a member of the church she belonged to. So little, you see, did I know about religion!

About this time "Mormonism" was creating quite an excitement in Scotland. I was induced by some of my companions to go and hear it preached. I was convinced it was the truth according to the scriptures, and I was baptized by Priest Stewart Hutchison, and confirmed by Elder William Gibson, on the fifth day of May, 1842, in the town of Paisley, Renfrewshire, Scotland. From that time to the present I have rejoiced in the truth and can bear testimony that the signs follow the believers.

(To be Continued.)

CHARITY.

BY NUMIDIA.

THERE are few principles of more importance than charity, and few that are so little understood. One reason for this is that while some other principles of the gospel require the exercise only of faith, charity involves a continual test of the good qualities in man, and a renewed daily exertion in the act of self control.

To obey the law of baptism requires but belief and repentance, coupled with an outward act of but brief duration, and it is comparatively an easy matter to obey many of the requirements made upon the Saints; but who can tell the labor of man's inmost soul, or picture the struggles of a christian heart, in battling against the weakness of one's humanity, and in striving to make due allowance for the frailties of our race.

Among the various sects in christendom, charity is regarded as the simple act of giving to the poor, while, on reference to the teachings of St. Paul, we find him using the following language: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He then proceeds to describe what charity consists of. He shows that a person possessed of this eminent quality is not hasty in temper, but, controlling his or her natural disposition under the sweet influence of charity, becomes long suffering and kind.

He declares that such a person is not given to boasting nor vanity, nor to any act unbecoming or unseemly.

That such persons, far from being of a grasping or avaricious nature, labor to conquer this propensity, until they are willing to yield their own rights, rather than encroach upon the rights of others.

And then, lest we should begin to criticize those who do not appear to have entirely conquered these propensities, the Apostle cautions us that persons who are endued with charity are never suspicious, and that such can think no evil; but, rejoicing not in iniquity, they hope that all are striving to do well, and bearing with each other's weaknesses, they endure the inconveniences incurred through the imperfections of their brethren and sisters, and take pleasure in exercising faith that the weak may overcome, that the frail may be strengthened, that the sinner may be turned from the error of his ways, and that the true saint may grow to the full measure of a perfect man in Christ Jesus.

It also appears from the teaching of this apostle, that while other principles and gifts shall some day cease, charity shall endure forever. The day will come (when we reach a perfect condition) that we shall no longer need to prophesy, because all will know as they are known, we shall not need to speak in tongues, for God will give us a pure language, there will be no necessity to lay on hands for the healing of the sick, for God will make our bodies immortal, but in the glory of our then perfect state, the loving, self-denying principle of charity will manifest itself in all the associations of that heavenly world, where the noble qualities of man's nature will be fully developed, and the imperfections of his humanity buried in the grave.

NEVER harbor animosity toward a friend for a mere hasty expression; forgiveness is a godlike quality, and a true friend is so scarce that he should not be repudiated on slight grounds.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MAY 1, 1877.

EDITORIAL THOUGHTS.

TACITUS, the Roman historian, described in flattering language the purity of the German people, who, at the time he wrote, were barbarians. It is generally believed that in his work the historian intended to reprove the habits of his fellow countrymen. He held up the purity of the German character by way of contrast to the habits of the Romans. In the day in which he lived Roman morals were at a very low ebb. Speaking of the Germans, he said adultery was very rare among them. The adulteress was driven from the house with shaven hair, and beaten ignominiously through the village. Neither youth nor beauty, nor wealth could enable a woman who was known to be unchaste to secure a husband. Polygamy was practiced among them. It is a fact, the truth of which is attested by history, that so-called barbarians are as a rule more strict in their ideas of purity and in maintaining chastity than the so-called civilized nations. This was particularly so with the Roman nation. In the early days of Rome virtue was highly honored. Law and public opinion combined in making matrimonial purity most strict. For five hundred and twenty years it was said there was no such thing as a divorce in Rome; and even after a divorce had occurred, the marriage tie, for many years afterward was regarded as most sacred. So severe were the manners of that day that a senator was censured for improper conduct because he had kissed his wife in the presence of their daughter. As wealth and luxury increased a great change took place in Roman society. Female virtue fell very low, and as for the virtue of men, it was scarcely known. Divorces became very common. The obligations of marriage were treated as of little value, and the most famous men were guilty of divorcing their wives.

It is probable that this fashion had extended from Rome to Palestine, and that the Jews were guilty of the same crimes, for we find our Savior condemning divorce with great severity. Nowhere does he utter one word of condemnation against marriage. He told the Jews that if they were the children of Abraham then they would do the works of Abraham. John the Baptist, who denounced with great vigor the crimes of which the Jews were guilty, had not one word of fault to find with marriage. The Romans in that day believed in having one wife at a time; but they changed their wives as often as they pleased. Even Cicero, the famous orator, put away his wife, and the reason he had for doing so is said to be that he desired a new dowry. Cato, the philosopher, divorced his wife and gave her to his friend, and after the death of the latter, took her again to wife. A famous Roman, upon divorcing his wife without any reason, defended himself by saying, "My shoes are new and well-made, but no one knows where they pinch me." Women also were equally ready to repudiate their husbands, and

some of the writers denounced this evil with great vehemence. Martial speaks of a woman who had already arrived at her tenth husband; Juvenal of a woman having eight husbands in five years; but the most extraordinary recorded instance of this kind is related by St. Jerome, who assures us that there existed at Rome a wife who was married to her twenty-third husband, she herself being his twenty-first wife. Yet these people pretended to be shocked at the idea of men having more than one wife. The moral purity of the barbarian was of a very different character to this. It was chiefly promoted by marriage, and when a marriage was once contracted its conditions were maintained with fidelity. In this respect their conduct stands out in striking contrast with the Roman ideas, which have been transmitted to the so-called Christian nations.

The evils under which Christendom at the present time groans, have been inherited, to a great extent from the Romans. After Christianity came into power marriage was repudiated by the priests and every effort was made to make it appear a lower condition of life than the unmarried state. Monks and nuns multiplied by thousands, who took the most solemn covenants to live without marriage. The result of such action was deplorable in the extreme. We cannot describe it in the pages of the JUVENILE INSTRUCTOR. The grossest crimes were practised under the cover of piety and religion, and an idea may be formed of the feelings upon the subject when it is known that in some countries, for instance Spain and Switzerland, the people were accustomed to insist that their priests should take a concubine for the protection of the families of his flock. The bad effects of false tradition concerning marriage are everywhere visible at the present time throughout Christendom. Woman especially suffer from the departures from the laws of God. When a Latter-day Saint travels through the cities and nations of the old world and in our own land and becomes acquainted with the true condition of society his heart must be moved with pity for his sisters. Thousands of the best of the sex are made slaves of the lusts of men. They are preyed upon by the stronger sex and fall victims, helpless victims, because of the improper organization of society. If they are guilty of sin there is no friendly hand stretched out to assist them. But little pity is shown for them, but in the majority of cases they are thrust out with the brand of shame upon their brow; while the men who are the means of leading them astray pass in society without the least condemnation being attached to their conduct. In fact, men whose characters in this respect are well known mingle freely in the best society, and if allusion is made to their conduct it is in an apologetic tone. But how different it is with their victims!

We trust that such a condition of affairs as this will never exist among the Latter-day Saints. It never can while we are true Saints, for men who would be guilty of such crimes could have no claims on the Spirit of the Lord and would have no standing in His Church. We desire to impress upon all the rising generation, upon every one who reads the JUVENILE INSTRUCTOR that chastity is required as much on the part of boys and men as on that of girls and women, and in fact the former are held to a greater accountability, because they are the stronger sex and they have a right to the priesthood, to be the leaders in society, to be the strong support of their mothers, their sisters, their wives, and their daughters, upon whom the latter can rely for aid and comfort and whose examples should always be of a character to lift them upward and nearer to God.

STORY OF A TEA-LEAF.

FAR away in China, on the sunny slopes of the hills, there are little bushes just budding in spring-time—bushes growing in long even rows, each standing a few feet apart from the next one; and, scattered over this hilly tea-country, are roughly built cottages. The people in them grow their own rice and vegetables, and every one has its own tea-plants growing outside, to supply the family with tea.



WATERING THE YOUNG PLANTS.

As soon as the leaf-buds begin to open on these plants on the hill-side they are all plucked off, and the tea prepared from them being the first, is sent about in little packages from house to house, every one giving his own in presents to his friends. The second gathering begins about May, when the leaves have grown again, and are now large and green. The cottagers go out, men, women and children, to work together, leaving their doors locked behind them. for every one is on the hills. There they remain all day in groups, going from plant to plant, tearing off the leaves quickly, and throwing them into round flat baskets made of split cane—the large Chinese species of cane, which grows twelve or fifteen feet high, and is thick and strong—they call it bamboo.

Well, when they are heaped high with leaves, these baskets are carried back to the cottages, and the drying begins. A fire is lighted in a stove of brickwork, a row of flat iron pans being let into the top of it; on these the leaves are dropped, a few at a time, and presently they begin to crackle from the slow heat of the fire underneath, and they are quite moist when they are taken off again. Next they are thrown on a

table, the top of which is formed of split bamboos, so that it is a surface of rounded ridges, all polished. Men and women stand around this table, and each takes a little heap of tea-leaves, and begins to knead them with both hands, just as you may have seen a person making bread. Now and again

they raise the lump in their hands, and shake the leaves loose again on the table to begin the working afresh. How funny it must look—every one intent on his own heap, dressed in loose garments, with a flat yellowish face, and a long plaited tail hanging down behind!

In about five minutes the leaves have become twisted, and so well squeezed, that four basketsful fresh gathered could be packed into one after this kneading; and all the while a green juice has been oozing out of them, and trickling down through the crevices of the bamboo table on to the floor.



BRANCH OF THE PLANT.

After this they are sometimes dried in the air, but they always have again to be heated on the pans over the fire. This time they are left there for about an hour, being turned and shaken about with a little brush, so that they all catch the heat; and at last they are removed, crisp and twisted; all their juice is gone; but the flavor, by this careful process, has been preserved.

Now baskets or boxes are brought, to hold the tea, and a man in clean cloth shoes treads on it, as fast as it is thrown in, to press it closely down. Then it is ready for sale. At this time the tea-growers may be seen going along the roads, each with a bamboo pole across his shoulder, and a box of tea slung at each end of it. They are going to the country inns and taverns, where the merchants have come out from the towns to meet them. They show their samples; the merchants taste and smell and try

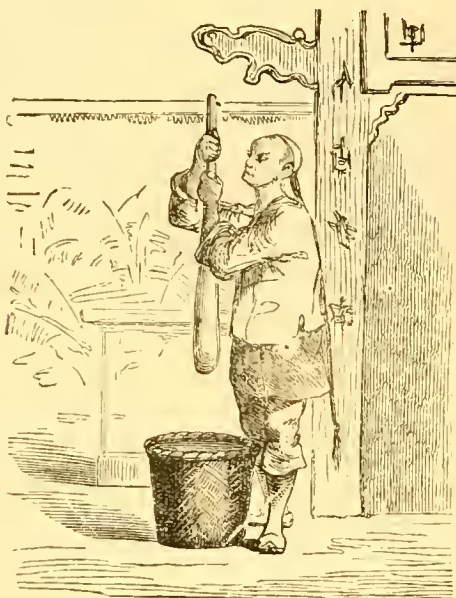


GATHERING THE LEAVES.

them in various ways, until, as fast as the bargains are made, the tea proprietors go home again, carrying their money. The Chinese coins are brass and copper, with a hole cut in each, and by running a string through them the man can carry them all hanging over his shoulder.

When the merchants receive the tea they have ordered, they have it packed again for sending to other countries. But first it has to be picked and sorted, for all the leaves are not alike; and they must be quite even in size and quality for the different kinds of tea. Besides that, some of the tea has to be scented, by being left for a long time mixed with flowers—orange and jessamine blossoms, and other flowers grown in many parts of China specially for the purpose.

Have you ever heard of caper tea? They call it caper, because the hard round leaves, like little shot, resemble the flower buds of a plant called the caper bush. They make it in a very curious way: several pounds at a time are thrown in the drying pans, and while it heats, men keep turning it with their hands and sprinkling it with water, until it is soft enough to be pressed into any shape. Then it is put into canvas bags,



PRESSING THE LEAVES.

the mouths of which are twisted tightly and closed. Again and again they have to tie the canvas tighter, as the ball within becomes smaller and smaller; but at last all the leaves are crushed into little hard grains; then they are taken out, for the tea-making is finished.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

THE experience of ELDER C. on the occasion of his "debate" with Stafford taught him some useful lessons, though it was very disagreeable to him to come in contact, in such a manner, with such a bad man.

During this period of his labors he found it necessary to apply himself very diligently to the study of Church works, particularly the book of Doctrine and Covenants, which apostates would often quote from to prove him wrong. But he could generally see and prove with ease that they were "wresting the scriptures to their own damnation," and placing false and absurd constructions upon many passages. It was by the light and assistance of the Holy Spirit that he was able to perceive their errors and their wickedness, and to understand

what the revelations really did mean. To tell the truth, ELDER C. had been in the habit of thinking that the book of Doctrine and Covenants was rather dry reading, though he had studied it more or less during his boyhood, from a sense of duty; but it now became, all at once, in his estimation, a mine of vast, inestimable wealth, containing some of the most precious truths of eternity. As he perused its sacred pages, with the assistance of a portion of the Spirit, they unfolded to his mind one glorious principle of truth after another till he wondered at his ever having considered that book dry reading, and he felt ashamed of ever having done so, and repented of his error. The reader of the book of Doctrine and Covenants who thinks it dry reading, must be destitute of the Spirit of God, the Spirit by which the revelations of that book were brought forth. If such persons will seek diligently after the Holy Spirit, it will give them great joy to read the revelations which the Lord has given to His modern prophets and apostles.

At length ELDER C. had occasion to visit the city of Peoria, and while there, to call at the office of a newspaper. One of the editors had some conversation with him. The next issue of the paper contained a notice of his call, which stated that he would accept invitations to lecture or preach upon subjects connected with the Latter-day Saints, or their religion, etc. Next day he received a very impolite, offensive letter from an apostate source, challenging him to appear before an audience in Peoria and lecture on certain doctrines which the writer accused him of believing in, and then listen to a refutation by a certain apostate elder. Having excellent reason for believing that the "refutation" would simply consist of abuse of himself and his religion, ELDER C. treated the challenge with silent contempt, not even troubling himself to reply.

The challenger then published his challenge in the paper referred to, in such a form as to constrain ELDER C. to reply, which he did by publishing a short note, declining the challenge and giving, as a principal reason for so doing, "his peculiar estimation of the source from which the challenge came." This reply enraged the challenger and his friends, and they published an outrageous article against ELDER C. and his religion, to which he paid no attention, as the article killed its own influence in the mind of every candid person. The apostate elder soon delivered a lecture against polygamy, a synopsis of which was published. These efforts to forestall the spread of truth only served to create a spirit of inquiry regarding it, and had a direct tendency to make openings for ELDER C.

(To be Continued.)

THE Arab who has applied himself diligently to the study of tracing footsteps, for it is only to be acquired by long practice, can generally ascertain, from inspecting the impression—1. Whether the footsteps belong to his own or some neighboring tribe, and consequently whether friend or foe has passed; 2. He knows, from the slightness or depth of the impression, whether the man who made it carried a load or not; 3. From the strength or faintness of the trace, whether he passed on the same day or one or two days before; and 4. From a certain regularity of intervals between the steps, a Bedouin judges whether the man is fatigued or not, and hence he can calculate the chance of overtaking him. This faculty of distinguishing footsteps on the ground extends to horses and camels as well as men.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CXXIV.

Q.—Who visited and preached to the people during the reign of Shule?

A.—Many prophets, who warned the people of the displeasure of the Lord.

Q.—How were the prophets received?

A.—The people mocked and reviled against them; the king, however, caused that they should go wherever they wished, and the people were finally brought to repentance.

Q.—Who was Shule's successor?

A.—His son Omer.

Q.—In his reign what occurred?

A.—His son Jared rebelled, and, having defeated the king in battle, he led him into captivity.

Q.—How long was he thus kept captive?

A.—Half his life.

Q.—How was he finally rescued?

A.—Two of his sons, angry with the doings of their brother Jared, raised an army, defeated him, and, had it not been for his pleadings and promises, would have killed him.

Q.—Seeing the sorrow of Jared at the loss of the kingdom, what did his daughter do?

A.—She related to him a plan by which he might yet gain the kingdom.

Q.—What was this plan?

A.—She was to seek favor in the eyes of Akish, a friend of the king's, until he would ask her hand in marriage. To this Jared would consent if Akish would bring him the head of the king, his father.

ON THE BIBLE.

Q.—What was the woman's reply to Saul?

A.—"I saw gods ascending out of the earth."

Q.—When Saul perceived that it was Samuel what did he do?

A.—He stooped with his face to the ground, and bowed himself.

Q.—What did Samuel say unto Saul?

A.—"Why hast thou disquieted me, to bring me up."

Q.—What was Saul's answer?

A.—"I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Q.—What did Samuel say in reply?

A.—"Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

Q.—What further did Samuel say?

A.—That on account of Saul's disobedience the Lord had given the kingdom to David, and that on the morrow he and his two sons should be slain, and the host of Israel delivered into the hands of the Philistines.

Q.—When Saul heard these sayings of Samuel, how was he affected?

A.—He fell upon the earth, and was sore afraid.

Q.—What did the woman then say unto Saul?

A.—She besought him to eat, that he might have strength to go on his way.

Q.—What was Saul's reply?

A.—"I will not eat."

Q.—What did Saul's servants then do?

A.—They, with the woman, finally compelled him to eat.

Q.—After Saul and his servants had eaten, what did they do?

A.—They arose and went away.

Chapter for the Little Ones.

THE NEW BABY.

ONE cold, bright day in mid win-ter, fath-er said to my lit-tle sis-ter and my-self, "You may go in-to your moth-er's bed-room, she has some-thing nice to show you."

Won-der-ing what it could be, we went to the room, hand in hand.

Moth-er was in bed, and by the fire sat an old la-dy with some of our el-der sis-ters stand-ing a-round her. We were told to come and look at some-thing the old la-dy had on her lap, rolled up in flan-nel. O! it was a ba-by! A ti-ny, red-faced ba-by; the young-est and small-est we had ev-er seen.

The old la-dy said she found it in the snow, and think-ing we would like to have it, she had giv-en it to our moth-er. We were ver-y glad, and thought the lit-tle thing ex-tra fine.

A few weeks be-fore this new ba-by came, fath-er had brought home a new cow with a young calf. Sis-ter and I, in play-ing with the pet calf, had just found out that lit-tle horns were be-gin-ning to grow out of its head. Some-how, this won-der-ful thing came to my mind as I look-ed at the ba-by, and I sup-pose I must have thought that ba-bies were born with-out ears like calves with-out horns. For when I saw that the lit-tle new-com-er had ears, I made known my sur-prise by call-ing out, "O! moth-er, he's got ears al-read-y!" Then we won-dered at his be-ing a-ble to o-pen his eyes the first day, when the kit-tens could not o-pen theirs for a week af-ter the old cat brought them.

LULA.

(To be Continued)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

ON September 3rd, 1837, a conference was held at Kirtland for the purpose of re-organizing the Church. At that conference one of Joseph's counselors—Frederick G. Williams—was not sustained; also three of the Twelve Apostles, and several members of the High Council and other officers, were objected to. Luke Johnson, Lyman E. Johnson and John F. Boynton were the names of the three Apostles who were not sustained. The two last named had left their calling and gone to selling goods. John F. Boynton attempted to justify himself before the conference for his conduct; but Elder Brigham Young, in a plain and energetic manner, strongly protested against such a course, and stated his reasons why he could not receive him into fellowship until there should be a hearty repentance and confession on his part. Boynton made still further remarks; but with the spirit he then had, he could not satisfy the congregation, and they voted to that effect. The failure of the Kirtland Bank was the cause, he said, of his difficulties. When men fall into darkness they feel inclined to blame everybody but themselves for the trouble they get into. They are all right; there has been nothing improper about their conduct; but somebody else has committed some great wrong. This is a trick of the devil, children, and you should never let a spirit of that kind have any power over you.

John F. Boynton said that he thought the bank had been commenced by the will of God, and he had been told that it should never fail, let man do what he would! In reply to this, Joseph said, that if this had been told to him, no one had the right from him to say so, for he had always said that unless the bank was conducted on righteous principles it would not stand. All who were present who had the Spirit of the Lord, knew that Joseph spoke the truth, because they knew that God would not sustain a bank, or anything else in His Church, that was not conducted in a proper manner.

The Kirtland Safety Society, or Bank, was established by the direction of Joseph for the benefit and advantage of the Saints. Those who were faithful sustained it by their faith and works; but the dishonest took advantage of every opportunity they could to speculate and swindle. It was on this account that Joseph withdrew from it, and afterwards published a caution to the people, warning them about the schemes of those wicked men. Brother Brigham Young was the first to discover the roguery that was being practiced by those men. He had deposited some money in the bank, which, while it had been in his possession, he had put a private mark on. He wished to help a family to emigrate to Missouri, and had occasion to sell a piece of land for that purpose. Oliver Cowdery was the purchaser. He was to pay for it in Kirtland bank money, Brother Brigham supposing that he would be helping the bank by taking up money that was in circulation. As soon as he commenced to count the money he saw they were his marked bills which he had deposited a few days before in the bank, and which ought to

then be in its vaults. Warren Parrish was the principal operator in this business. He had his partners; and they did not stop until they had taken out all the money there was in the bank, and also signed and issued all the notes they could. Many of the Elders and Saints were very desirous to keep up the credit of the paper, and they would sell any thing they had for it, to take it up. This gave Parrish and his confederates great opportunities to swindle the Saints and obtain their property; for when the money was redeemed and returned to the bank, instead of being retained, it was taken out again and given to speculators and gamblers to repeat the same process by buying up more property. All this was done without the knowledge of the prophet Joseph, or the directors, they having issued orders that the money should be retained in the bank as fast as received.

At an assembly of the Church in the Lord's house, on Sept. 10th, Luke and Lyman E. Johnson and John F. Boynton came forward and made their confessions and were received into fellowship by the vote of the Church, with the privilege of retaining their apostleship. But you will see that they did not retain it long. Joseph having been appointed, with his counselor Sidney Rigdon, at a conference, to travel and establish places of gathering for the Saints, they left Kirtland on September 27th for that purpose. They traveled to Missouri. During the absence of Joseph from Kirtland on this mission, the above-named men, with Warren Parrish and Joseph Coe, and some others, united together for the overthrow of the Church. Soon after Joseph's return to Kirtland, December 10th, this dissenting band openly and publicly renounced the Church of Jesus Christ of Latter-day Saints, and claimed that they were the old standard. They called themselves the Church of Christ, but dropped the name of Saints. They said that Joseph was a fallen prophet and that he and the Church were heretics. As all apostates do, they had to show their blindness. In dropping the name of Saints they thought they were making an improvement; but they forgot that the Lord had said, through the prophet Daniel, that the Saints should possess the kingdom.

While Joseph was in Missouri he met in council with the Elders and Saints, and regulated matters connected with the town site of Far West. It was also decided that there was sufficient room in the county for the Saints to continue gathering there from abroad. The previous summer, (August 5th, 1837,) the authorities of the Church in Missouri had resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be His will to have it commenced. A general assembly of the Church was also called together, and particulars of the recent re-organization of the Church at Kirtland were given. At this meeting Frederick G. Williams was not sustained as counselor to Joseph, and Hyrum Smith was nominated and sustained in his stead. There was a president and two assistant presidents over the Church in Zion—David Whitmer, John Whitmer and W. W. Phelps. They were objected to by the Church; but they made confession and satisfaction and were sustained in their positions.

(To be Continued.)

Idleness is the most corrupting fly that can blow on the human mind. People learn to do ill by doing what is next to it—nothing. Occupation is one of the very best safeguards against vice.

"I CAN."

OF course you can. You show it in your looks, in your motion, in your speech, in your everything. I can! A brave, hearty, substantial, soulful, manly, cheering expression. There is character, force, vigor, determination, will, in it. We like it. The words have a spirit, sparkle, pungency, flavor, geniality, about them, which takes one in the very right place.

I can! There is a world of meaning expressed, nailed down epigramized, rammed into these few letters. Whole sermons of solid ground virtues. How we more than admire to hear the young man speak it out bravely, boldly, determinedly; as though it was an outsearching of his entire nature, a reflection of his inner soul. It tells of something that is earnest, sober, serious; of something that will battle the race, and tumble with the world in a way that will open and brighten and mellow man's eyes.

I can! What spirit purpose, intensity, reality, power and praise. It is a strong arm, a stout heart, a bold eye, a firm port and indomitable will. We never knew a man, possessed of its energy, vitality, fire and light, that did not attain eminence of some sort. It could not be otherwise. It is in the nature, constitution, order, necessity, and course of events that it should be so. I can! rightly, truly said, and then clinched and riveted by the manly, heroic determined deed, is the secret solution and philosophy of great men's lives. They took "I can!" for a motto, and went forth, and steadily made themselves and the world what they pleased.

Then, young man, if you would be something besides a common dusty, prosy, wayfarer in life, just put these magic words upon your lips, and their musing, hopeful expanding philosophy in your hearts and arms. Do it, and you are made a man.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LII.

Q.—What took place after Governor Boggs gave an order to drive the Saints out of the State of Missouri?

A.—Many of the Saints were killed at Haun's mill by the mob.

Q.—What else took place about this time?

A.—A large army of the mob went towards the city of Far West.

Q.—What were they going for?

A.—To kill the Saints and burn their houses.

Q.—What did they do at this time?

A.—They took Joseph, the prophet and many of his brethren prisoners.

Q.—How was this brought about?

A.—By the false promises made to Joseph by George M. Hinkle.

Q.—What office did George M. Hinkle hold among the Saints?

A.—He was colonel of the militia in Far West.

Q.—Did he act the part of a friend by betraying the prophet into the hands of his enemies?

A.—No, he was a traitor.

Q.—What was done with Joseph and his brethren?

A.—They were abused and insulted and threatened with death.

Q.—What else was done?

A.—General Lucas ordered all the arms of the brethren to be taken from them.

Q.—While on their way to Independence what promise did the Lord make to Joseph?

A.—That not one of their lives should be taken.

Q.—Did Joseph tell this to the brethren?

A.—Yes, and told them to be of good cheer.

Q.—On their arrival at Independence what happened?

A.—They preached and talked to a great many people who came to see them.

THANKFULNESS.

BY ROLLO.

"SOME old man" is reported as saying: "I never grumbled but once, and that was when I had no shoes; but I met a man who had no feet, and I became contented, and thankful that I was not worse off than I am."

The above speaks volumes, but I fear that there are few persons who possess such a spirit as did the old gentleman just quoted. If they did have it, it would undoubtedly be something for them to be proud of. We are sure that if the world in general would only accept the truth of the above statement, and try to practice the sentiment therein expressed, it would prove a great comfort and blessing to all who did so. But we continually hear persons expressing dissatisfaction at their position in life. They want to get on faster. If they possess the necessities they long for the luxuries of life, that they suppose are necessary for their complete happiness, in this world at least; and they never seem to think that there are millions of people far worse off than themselves.

Laugh at the simplicity of the old gentleman, if you will, or smile at the queer manner in which he expressed his views, but you cannot deny the wisdom contained in, and the consolation he derived from the quotation.

And will not our readers adapt this to themselves? If you have not as much of this world's goods as you might wish for, or if you are placed in a different position from that you would like to occupy, be thankful that it is no worse. If you are not as wealthy as your neighbor Fitzhugh, you may be far happier than he. And although your neighbor Jones may not possess as much worldly goods as yourself, he may be much happier than you ever dreamed of.

And thus it is; wealth does not always bring happiness, nor poverty unhappiness. A certain degree of anxiety to accumulate wealth is commendable; it is an incentive to industry; and, too, it is frequently accompanied with an unselfish desire to provide better for the creatures that God has placed in our care. A distinction, however, is to be made between this feeling and quality and that which is termed avarice, an undue amount of which almost invariably brings misery upon the possessors. All of us have our failings—"no man can say he has no sin." But we should try and amend our shortcomings, be diligent, earnest and persevering, and thank God that our conditions are no worse. How many things we have to be thankful for! We may have cause to wish that some things that have occurred to us had never happened, but there is nothing that befalls us but what we can profit by if we will only try. We may turn the worst of affliction to some account, and thus profit by the experience.

No doubt there are some of the readers of the INSTRUCTOR who wish that they were better situated in life, but if they will only compare their position with that of thousands of persons in the large cities of the world, they will readily see that they are murmuring without a just cause; and they will also see that millions of people in the world are far worse off than the juveniles of this Territory ever dreamed of. Then, dear readers, be thankful, truly thankful, that your lot is no worse.

GO WHEN THE MORNING SHINETH.

MUSIC BY E. STEPHENS.

1. Go when the morning shin-eth, Go when the noon is bright, Go when the eve de-
 D. C. Go when the morning shineth, Go at the close of day, And, in thy cham-ber
 2. Pray then for all who love thee, All who are loved by thee, Pray too for those who
 D. C. Pray then to God sin- cerely, Pray for His ho-ly light, Rich blessings He will

dim 1 clineth, Go in the hush of night; *Fine* Go with pure mind and feelings, *cres* Send earthly thoughts a-
 kneeling, Do thou in secret pray. Then for thy-self, in meekness, God's blessing humbly
 2 hate thee If a ny such there be: Then for thy-self, in meekness, God's blessing humbly
 grant thee. If on-ly asked a - right.

p 1 way, And, in thy chamber kneeling, *rall* Do thou in secret pray. *D. C.*
 2 claim, And join with each pe - tition, Thy great Re - deemer's name. *D. C.*

REPENTANCE.

BY W. WILLES.

It after sin we sorrow feel,
 Then will the Lord forgive,
 And for the sake of Jesus heal,
 If we His word believe.

We must repent, or else the Lord
 Will not our sins forgive;
 For He has told us in his Word
 That we might turn and live.

We must forsake all evil ways
 And restitution make,
 To God devote our future days,
 To righteousness awake.

Then let us search our hearts to find
 If sin is hidden there,
 Lest we should be to evil blind,
 And left in dark despair.

Repentance is a safe retreat
 For sinners, great or small,
 To lay their sins at Jesus' feet;
 Then let us heed the call.

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ENIGMA.

BY F. J. W. HEWLETT.

A friendless old man who lived by himself
 Had to do his own cooking—unfortunate elf!
 One morning he went, on leaving his hut,
 Right straight to the butcher's, to have my FIRST cut;
 But when he returned to his door, upon looking,
 Found his fire had gone out—alas! for his cooking!
 So he went to a wood, that grew close by the door,
 And my SECOND collected—an armful or more,
 Kneeling down by the hearth, he kindled a fire,
 While he watched the bright flames leap higher and higher.
 Now the whole try and solve, and so find out my plan—
 They are used much in China, and also Japan.

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